

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tabaraka*[1] (*He firmly bestows as accepts multitudinous goodness and worthiness*) Who[a] by His Hand[w2] (*is*) the proprietorship; and He (*is*) over every-thing Omnipotent.	تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾
2. Who[a] [*He*] created the death[x] and the life[w] to essay you[b] [*He*] which (*of*) you[b] (*is*) *ahsa'no*[3] (*perfecter and beautifuler*) a work; and He (*is*) The Mighty The *Ghaforo* (*iterative Forgiver*).	ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾
3. Who[a] [*He*] created seven Heavens[w] (*in a manner*) superposing[4]; not [*you*[s]] see in *Ar-Rahman's* creation of a disparity[5]; so let-return [*you*[s]] the sight; do [*you*[s]] see of a rift.	ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾
4. Afterwards let-return [*you*[s]] the sight twain-recurrences[w] transposes to you[g] the sight *kha'sean* (*spurned-humbled/ contemptibile/ driven away*), while it[x] (*is*) *haseeron*[6] (*that which is: cringer/ fatigued/ exhausted*).	ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾
5. And *laqad* (*verily, already and affirmatively*) We adorned [the] Heaven[w] (*of*) the world by lamps[x]; and We made it[w7] a stoning for the Satans; and We prepared for them torment (*of*) the *Sa'ere*[w] (*intensely kindling Fire*)[w].	وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ﴿٥﴾
6. And for whom[r] unbelieved they[z] by their Lord (*is*) Hell's[w] torment and wretched (*is*) the destiny.	وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ ٱلْمَصِيرُ ﴿٦﴾
7. *Edha* (*when/ whereas*) (*had been*) flung they[z] into it[w] they[z] heard for it[w] a gasping while it[w] *tafooro* (*boils/ gushes*).	إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ﴿٧﴾
8. [*It*[w]] almost severs from the exasperation; everywhen (*had been*) flung in it[w] a drove, asked them its[w] *khazanato* (*custodians/ wardens*): has not *ya'atekom* (*come to you*[z]) *natheeron* (*iterative warner*).	تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾
9. Said they[z]: *bala*[8] (*certainly-not*); *qad* (*already and affirmatively*) came (*to*) us *natheeron* (*iterative warner*); then we denied and we said: not Allah *nazzalla* (*iteratively descended*)	قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ

[1] See the *Lexicon* attached to this *Translation* for this important word "تبارك!" In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness!!

[2] Some maintain that the "hands" are *symbols* of divine Might or Power!

[3] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[4] The word "طِباقا" is "حال," i.e. adverbial! But since in English there is *no* adverbial equivalent for "*superposing*" so I parenthetically introduced "*in manner*" qualifying "superposing!" Additionally, The word "طِباقا" is an epithet, i.e. an *adjective* bearing *multiple* meanings: (1) plural: for طبق ("كـ جبل و جبال"), or plural for طبقة like "رقبة و رقاب"), and (2) an infinitive noun for a! See الدر المصون لـ "احمد الحلبي"!

[5] Including distances, sizes, or general nature of such creations!

[6] The word "حسير" could mean (1) "حاسر"= "he who cringer/exhausted," or (2) "محسور"= "he who is made apparently fatigued!" See الراغب!

[7] The pronoun "ها" in "جعلناها" belongs to "المصابيح," see القرطبي!

[8] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="نعم," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

of a thing; *en* (*not*) you[f] (*are*) except in a misguidance/-waste big.	أَنتُمْ إِلَّا فِي ضَلَٰلٍ كَبِيرٍ ﴿٩﴾
10. And they[z] said: had we were hearing or cerebrating, not we were in companions (*of*) the *Sa'ere*[w] (*intensely kindling Fire*)[w].	وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾
11. So they[z] acknowledged by their offense; so far-away[9] for companions (*of*) the *Sa'ere*[w] (*intensely kindling Fire*).[w]	فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾
12. Verily who[r] *yakhshawna* (*reverentially-fear they*[z]) their Lord by the invisible, for them (*are*) a forgiveness[w] and a remuneration[x] big[x].	إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾
13. And let-conceal you[z] your[n] say or let-disclose/-louden[10] it[x] you[z]; verily He (*is*) Omniscient (*by*) the chests' possession.	وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٣﴾
14. Does not know Who[a] [*He*] created[11]; while He (*is*) The *Lateefo*[12] (*fine/subtle/gentle/and protector*) The Proficient.	أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾
15. He Who[a] made for you[b] the Earth[w] *dhalolan* (*submitter*[w]-/*submissively-submitter*[w]); so let-walk you[z] in its[w] extremities[13] and let-eat you[z] from His *rez'qe*[x] (*victuals for sustenance*)[x]; and to Him (*is*) the resurrection.	هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾
16. Have you[z] secured (*your*[n] *selves from*) Whom[p] [*He*] (*is*) in the Heaven[w] to [*He*] implodes by you[b] the Earth[w] then *edha* (*suddenly/whereas*) it[w] sways.	ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾
17. Or have you[z] secured (*your*[n] *selves from*) Whom[p] [*He*] (*is*) in the Heaven[w] to send [*He*] on you[b] *hasseban* (*stone-storm*) then you[z] will know how (*was*) [*My*] *nathee're*[14] (*iterative warner/warning*).	أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾
18. And *laqad* (*verily, already and affirmatively*) denied who[r] of before them; then how [was] [*My*] *na'kee're*[15] (*demur/reproof/spurning*).	وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾
19. Have [and] not seen they[z] to the birds above them (*are*) spreaders (*of*) their wings[x] and folding it[w]; not hold it[w16] except *Ar-Rahaman*; verily He (*is*) by every-thing *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾

[9] The word "سحقا" means *far-away for them from Allah's mercy*!

[10] The word "أجهروا" rooted in "جهر" bears at least *dual* meanings: (*disclose* versus *conceal*) or (*louden* versus *quiet/silent*)!

[11] This is "*disapprobatory (condemnatory) interrogative, implying negation*"= "سوآل إنكاري و تقريعي," i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry!

[12] The word "لطيف" = "رّفيق," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both! See البصائر! *Additionally*, when the word: "لطيف," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive characteristics*, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! So, the only available resort is *transliteration* and *parenthetical explanation*!

[13] Originally the "مناكبها" are the human-shoulders! However the word was borrowed for figurative speech for when referring to the extremities (ends) of the Earth, like the mountains, the various remotes areas and ways of the Earth! See القرطبي!

[14] The speaker's pronoun "ي" in "نذير," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[15] Ibid only regarding "نكير!"

[16] The reason for "it[w]" (i.e. in the *feminine*) in the two instances in this *Ayah*, is because in Arabic, although "bird" is singular but it also is a plural, but it is a "جمع تكسير"=broken-plural, therefore the reference to it must be *feminized*!

20. Yet[17] who[a] (*is*) this who, he (*is*) soldiers for you [b] succoring you[b] from lesser than/without *Ar-Rahman*; *en* (*not*) the unbelievers except in beguilement.	أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾
21. Yet[18] who[a] (*is*) this who *yarzoqokum* ([*he*] *gives you* [b] *provision/victuals for sustenance*) [x] *en* (*if*) [*He*] withheld His *rez'qa*[x] (*provision/victuals for sustenance/rain*)[x]; rather they[z] persisted in recalcitrance and an aversion.	أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾
22. Is then who[p] walks [*he*] *mukebban* (*bending-down*) over his face more divinely-guided or who[p] [*he*] walks level/even on *Sseratten* (*road/way*) straight.	أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾
23. Let-say [*you*[s]]: He Who[a] established you[b] and made for you [b] the hearing and the *abssa'ran* (*insights/-discernments*) and the *af'edata* (*keen-preoccupation of the hearts*); little *ma*[19] (*surely*) thank you[z].	قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾
24. Let-say [*you*[s]]: He Who[a] *thara'akum* (*created/propagated-/manifested you*[b]) in the Earth[w] and to Him (*are to be*) thronged you[z].	قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
25. And they[z] say when (*is*) this the promise[x]; *en*(*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾
26. Let-say [*you*[s]]: verily only the knowledge (*is*) *enda* (*by munificence of/by Rule of*) Allah; and verily only I am *natheeron* (*iterative warner*) manifester.	قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾
27. Then *lamma* (*when/whence*) they[z] saw it[x20] a nigh-she[y] (*had been*) displeased faces (*of*) whom[r] unbelieved they[z] and (*had been*) said: this (*is that*) which[x] you[c] were by it[x] claiming/pleading.	فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾
28. Let-say [*you*[s]]: have you[c] seen *en* (*if*) perished me Allah and whom [p] (*are*) with me, or *ra'hemana*[21] (*mercy-gave us* [*He*]); then who[p] [*he*] havens the unbelievers from a painful torment.	قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾
29. Let-say [*you*[s]]: He (*is*) *Ar-Rahmano* we believed by Him and on Him we trusted; so shall know you[z] who[p] [*he*] (*is*) in a misguidance manifester.	قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾
30. Let-say [*you*[s]]: have seen you[c] *en* (*if*) became your[n] water *ghawran*[22] (*ground-deep-drain*) then who[p] [*he*] comes (*to*) you[b] by a water *ma'een* (*ever-flowing*).	قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾

17 The "أ" in "أمّن" = "بل," i.e. "*yet, rather*" see إعراب القرآن، لمحمود صافي or الدّر المصون، لـ احمد الحلبي!
18 Ibid!
19 The particle "ما" is for *intensity* of *paucity*! See إعراب القرآن، لمحمود صافي!
20 That is the realization of Allah's promise of resurrection and individual accounting!
21 The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "or *ra'hema* ([*He*] *had mercy-given*) us," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *or He mercied* us" which cannot be said in correct English, as there is *no* such word as "*mercied*!"
22 That is it drained deeply into the ground!